



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

withstanding the few defects above noticed, demands for its authors the praise due to zeal and diligence, and may be recommended to students in our vicinity as a useful manual. The means of improvement in mineralogy have very much increased in this part of the country within a few years; the best books on the subject may be found here, and we have lately had an opportunity of listening to the public instructions of a skilful mineralogist and agreeable lecturer, illustrated by a collection of minerals which can have very few equals in America. We hope that our University will soon be roused from its long neglect of this study, will cause its few but valuable specimens to be properly arranged, and derive from the diligent cultivation of the science some honour for itself and some benefit for the community.

ART. XVI. *An Anniversary Discourse delivered before the New York Historical Society, December 7, 1818, by Gulian C. Verplanck, Esq.* pp. 121. New York, 1818.

THE singular advantages which we possess, for tracing the origin and progress of the several settlements in our country, have often been the subject of remark. It is obviously true, in regard to the leading features of our history, that we have many peculiar facilities for their precise determination; but there is a variety of circumstances, relative to characters and incidents, which would give completeness to our history, that are buried in obscurity, or exist in an evanescent form. Some valuable repositories of documents of this description have been unhappily destroyed or impaired by fire, war, popular commotions, or some other calamity. To collect, preserve and publish such authentic historical remains were the objects in view in the formation of the Massachusetts Historical Society, in 1791. The public has witnessed and commended their industry. Seventeen volumes of their Collections have been published, in which is included the History of New England prepared by the venerable Hubbard, at the close of the seventeenth century. A generous emulation, in this course of filial regard to the memory of our ancestors prompted to the institution of a similar society in New York, in 1809. More recently, in Pennsylvania, by a modi-

fication of the American Philosophical Society, a respectable Standing Committee has been instituted, specially devoted to the History and Literature of the country. The Committee entered upon their work with alacrity and zeal, and the publication of the first volume of their Collections is just now announced.

Besides the careful collection and publication of historical documents, to which all these societies are primarily devoted, it has been the practice of the New York Society to have an Anniversary Discourse, delivered by a member of their appointment, in which the speaker is at liberty to select some topic of interest, having connexion with the general objects of the Society, and to enrich and embellish his performance, with the results of his inquiries and reflections. These performances constitute a considerable portion of the two volumes, which that respectable Society have presented to the public. There are advantages connected with such discourses, which mere collections do not very readily furnish. A general interest in these historical disquisitions is important both for encouragement and utility. The animating prospects which our favoured country presents in every direction, rather invite to cherished musings

“Of the times that are now, and the times that shall be,” than to reflective ruminations. The judicious speaker, on one of these anniversary occasions, may meet the public taste without any faulty departure from the main purposes of the institution which he represents, and can associate, to practical advantage, ancient events, opinions, or observances, with present transactions and with prospective advancement. He has also opportunity to correct a bias, which may occasionally prevail for urging an unseasonable or too rigid adherence to the maxims, principles, or examples of antiquity. There will not often, indeed, occur any marked occasion for animadversions of the last mentioned description, for an excessive veneration for ancient precedents or opinions is not among the signs of the times. The old foundations are respected, but every successive race of occupants varies and improves the apartments or the furniture of the social edifice, thus rendering it more commodious, cheerful and delightful, without impairing, as we may hope, its solidity.*

* A just discrimination, in regard to the influence and authority of antiquity, is well expressed by F. Balduinus, an eminent German Jurist,

The most interesting use of the occasional performances which we are considering, is their encouragement to virtuous sentiments and strenuous action, by the admirable examples of enterprize, fortitude, magnanimity and wisdom, which they afford opportunity to exhibit. This salutary purpose is peculiarly favoured by the plan of discourse which Mr. Verplanck has adopted. He announces the theme of his discourse, to be ‘the eulogy of those excellent men, who have most largely contributed to raise or support our national institutions, and to form or to elevate our national character.’ There are many other important subjects, well adapted to the occasion, which Mr. Verplanck does not fail to enumerate, from which he observes ‘may be drawn the materials, which will enable the philosopher to pour new light on the moral and physical nature of man; and it is thus that are preserved those fleeting forms of the past, which may hereafter rise and live again at the powerful bidding of the poet or the painter.’

Some of these subjects had been ably managed by his predecessors, and their performances will be read with interest and improvement. They are the labours of men, busily engaged in professional pursuits or in the management of public affairs; but they bear the impress of genius and the evidence of diligent research. With the discourse of Mr. Verplanck, they remind us of the celebrated Panegyric of Athens by Isocrates, which, according to Plutarch, he was fifteen years in composing.*

After suggesting the instruction that may be derived from other topics of discussion, which might be considered suitable to the occasion, Mr. Verplanck thus expresses his sense of

of the 16th century, in a dissertation prefixed to his edition of Minucius Felix.

“Insculptum Romæ in veteri marmore esse dicitur, CANDIDA FULVO NOBILIOR AURO FELIX ANTIQUITAS. Sed ejus præjudiciis infeliciter abutemur, nisi liberum integrumque judicium in iis discernendis atque diligendis adhibeamus; ne vel confuse omnia misceamus, vel malitiose prætereamus, quæ imitari nos oportet; vel etiam quæ huic ætati non conveniunt, intemperanter urgeamus.”

* Dr. Gillies remarks that this is a sarcasm of Plutarch. He undertakes to prove that Isocrates could not have spent the third part of fifteen years in writing his Panegyric, and that during that reduced period he was greatly diverted from his studies by various avocations and by the duties of a laborious profession.

the peculiar considerations which recommend the theme of his choice.

—‘the habit of looking to our own annals for examples of life, and of rendering due honor to those illustrious dead, the rich fruits of whose labours we are now enjoying, has a more moral, and, I think, a nobler aim. In paying the tribute of admiration to genius and of gratitude to virtue, we ourselves become wiser and better. Instead of leaving our love of country to rest upon the cold preference of reason, the slowest and most feeble of all motives of action, we thus call up the patriotism of the heart in aid to that of the head. Our love of country is exalted and purified by being mingled with the feelings of gratitude and of reverence for virtue; and our reverence for virtue is warmed and animated, and brought home to our hearts by its union with the pride and the love of our country.’ p. 6.

We have been culpably indifferent, in Mr. Verplanck’s opinion, to our own honour in this respect, and to the ‘models of public virtue,’ which our country has exhibited,—‘the history of our illustrious men’ he observes, ‘is a story of liberty, virtue and glory. Such, however, has been our culpable negligence of their fame, that little other memorial is to be found of most of them, than what has been incorporated in the public records of their times. All that is instructive in their private biography, all that is individual in their characters, is rapidly fading from memory; and there is danger, lest to to the next generation the names of Greene, and Marion, and Wayne—of Otis, Laurens, Rutledge and Pendleton—of Dickenson, Sherman, Ellsworth and Hamilton, will be mere names of history, calling up no associations, inculcating no example, kindling no emotion.’

We are not sure, that the age is justly chargeable with inattention to the worthies of our country, in the degree which seems here to be intimated. The works of Belknap, Eliot and Allen, without mentioning other more recent collections of American Biography, would seem to manifest no inconsiderable, and may we not add successful exertion to perpetuate the memory of our illustrious dead, and to rescue us from the charge of being negligent of their fame. The same object is, likewise, in a great degree, accomplished, in other forms of history, certainly of no mean rank, and in the various biographical sketches, which not unfrequently adorn

our lighter publications. Some of the honoured names, mentioned by Mr. Verplanck, may not have been sufficiently noticed. We are happy to learn that it may be hoped, in regard to three of the number,—Otis, Greene, and Hamilton,—the complaint will not, probably, be of long continuance.

In regard to the neglected biography of our country, to whatever extent it may be supposed to exist, it forms no part of Mr. Verplanck's intention, as he distinctly announces, to supply the deficiency.

—‘the task which I have assigned to myself is much less laborious, but scarcely less grateful. It is the commemoration of some of those virtuous and enlightened men of Europe, who, long ago, looking with a prophetic eye towards the destinies of this new world, and regarding it as the chosen refuge of freedom and truth, were moved by a holy ambition to become the ministers of the most High, in bestowing upon it the blessings of religion, morals, letters, and liberty.’ pp. 7, 8.

From the celebrity of the names, which Mr. Verplanck has selected, it is obvious, that the principal occurrences in their lives and the leading features of their characters must be familiar to many of his readers; but his portraits are so well delineated, that they will be viewed with satisfaction even by those who have studiously contemplated the likenesses sketched by other hands. After a brief review of Spanish enterprize and valour on the American continent, and the disgusting scenes of avarice and cruelty, with which they were attended, he relieves the gloomy exhibition by the introduction of an angel of mercy.

‘Among these stern and bloody men, there was one of a far different mould. The young Las Casas, whose spirit of adventure had induced him, at the age of nineteen, to accompany Columbus in his second expedition to the West-Indies, was one of those rare compounds which nature forms, from time to time, for the ornament and consolation of the human race, blending a restless and unwearied energy of mind with a heart alive to every kind affection, elevated by piety, warm with benevolence, and kindling at wrong. He saw, with grief and indignation, the crimes of his countrymen, and the cry of the oppressed entered deep into his heart. From that hour, like the young Hannibal, but in a purer cause, he vowed himself to one sacred object. Rejeeting with scorn, every lure which interest or ambition held out to tempt

him from his course, refuting, by the blameless sanctity of his life, all the calumnies which were showered upon him, despising danger, disregarding toil, braving alike the sneer of the world and the frown of power, he laboured with a benevolence which never cooled, and a zeal which knew no remission, for more than seventy years, as the protector of the Indian race. Dangerous as the navigation was at that period, he crossed the Atlantic nine times for this purpose, besides traversing Europe, and penetrating, in all directions, the trackless wilds of the new world.

‘Finding that the impressions of his animated oratory upon his countrymen and their rulers were constantly effaced, and their effects frustrated by the arts, intrigues and falsehoods of the interested, he addressed himself through the press, to the whole Christian world. In one of his publications he described the devastation of those parts of America, which had been subjugated by the Spaniards, with a copious and glowing eloquence which kindled all the sympathies of Europe.’ pp. 8—10.

Other works are mentioned all pointing to his main object. The results of his life and writings, and the anticipated operations of his labours are thus expressed.

‘It is a remarkable fact, and one which bears honourable testimony to the vigour and enlargement of his mind, that a Spanish ecclesiastic, of the fifteenth century, should have maintained that the peculiar form of civil polity in a state ought to be determined by the will of the people, because, although the sanction is from above, the power of the people is the *efficient*, and their happiness the *final* cause of all government.’—‘It is but too well known that these glorious labours in the service of freedom and humanity were in vain. And yet they were not wholly fruitless. Las Casas closed his long course of indefatigable philanthropy in his ninety-second year, and his virtuous and venerable age was soothed by the knowledge that some few of his proposed plans had been carried into successful operation, and had contributed, in no small degree, (as they do to this day,) to relieve the sufferings of the enslaved natives. He enjoyed, moreover, the cheering recollection of having called forth the testimony of the better spirits of his own nation against intolerance and persecution, and of having kindled among them an enlightened zeal for the best interests of mankind—a sacred flame, long cherished “as a light shining in a dark place,” but now at last daily kindling into brighter and broader radiance, and doubtless destined to guide for many an age, the great and free nations of Spanish America to public virtue and true glory.’ pp. 10, 12.

In noticing the triumphant refutation, by Las Casas, in 1550, of Sepulveda's Thesis, of the right and duty of making war upon pagans and heretics, in order to propagate the true faith, Mr. Verplanck has the following remark.

‘It is one of those melancholy instances of the retrogradation of the human mind which chill the hopes of the philanthropist, that about twenty-five years ago, a magnificent edition of all the works of Sepulveda was published by the Royal Academy of History at Madrid, in the introduction to which, that learned body did not hesitate to give their sanction to the doctrines of this apologist of oppression, and to approve of what they term “the exercise of a just and pious violence against Pagans and heretics.” p. 12.

The view of the character of Las Casas is concluded with an elaborate examination of the charge of a glaring inconsistency, which so many writers of distinguished reputation have asserted, that it has, doubtless, been generally believed, and if untrue, is a striking instance of the obstinate adherence of calumny, when impressed by some master-hand. Las Casas, we have been told, while he was zealously contending for the emancipation of the Indians, suggested the substitution of African slaves; and became the original mover and promoter of that cruel and criminal traffic, of which so many nations have since become the guilty partakers. Mr. Verplanck quotes Dr. Robertson's statement of the charge, and ‘the accusation,’ he observes ‘has been loudly re-echoed by Raynal, Marmontel, De Pauw, and Bryant [Bryan] Edwards,’ whom he denominates ‘ingenious and popular writers, though of but little authenticity, as regards strict historical accuracy.’ We must admit, with Mr. Verplanck, that ‘the charge bears strong marks of improbability,’ and that its inconsistency with the general character of that distinguished philanthropist and the decided tenor of his feelings and opinions, calls for the most direct and unexceptionable evidence to entitle it to reception. Evidence of this description Mr. Verplanck contends is wanting. The only ‘original and independent testimony’ for the accusation, he asserts, is from the pen of the Spanish Historian, Herrera, whose statement, he remarks, has been ‘amplified and exaggerated’ by Dr. Robertson. Herrera's account is questioned from several weighty considerations, urged by M. Gregoire, in a memoir read before the National Institute

of France. Of this paper Mr. Verplanck presents a summary view, and the author is said to have proved, that the earliest transportation of slaves to America, was fourteen years, at least, 'previous to the date of the project imputed to Las Casas.' It is observed also, that in the numerous cotemporary writers, some of them controversial, on the affairs of the Colonies, and on the treatment of the Indians as slaves, 'no trace or intimation of this charge is to be found, until the publication of Herrera's history, which was compiled about thirty years after the death of Las Casas, and more than eighty years after the date, which is assigned to the transaction.' This negative testimony is deduced by M. Gregoire, 'from a minute investigation of above twenty Spanish writers of that age, and many other more recent ones.' The uniform tenor of Las Casas' writings, of an entirely opposite tendency, is also adduced to repel the suggestion, as well as the silence of his 'acute antagonist, Sepulveda,' on this head, who would not, it is supposed, have suffered such an inconsistency to have passed without remark, if it really existed. It is further stated that 'the life of Las Casas has been written in Spanish, French and Italian, by seven different authors (one of them a native of New Spain,) and that they all pass over this charge as if they had never heard of it; and while the five biographers of Cardinal Ximenes, as well as the several Spanish, French and English authors, who have written on the origin and progress of the slave trade, make no mention whatever of Las Casas' concern in it, but impute the project entirely to certain Flemish lords of the Spanish court, or to Chievres, a favourite of the prime minister.'

The concluding argument is derived from Herrera's historical reputation. M. Gregoire represents, that he 'is considered, by some of the best Spanish writers on American history, as a careless and inaccurate historian, that he betrays evident marks of prejudice against Las Casas, and that, although according to his own statement, this transaction must have taken place long before his recollection, he refers to no original document or authority, in support of his accusation.'

Mr. Verplanck resumes the investigation of this subject, in one of his notes, and offers some material supplementary proofs and arguments with an ingenuity and force, which in

connexion with what is suggested by M. Gregoire, will authorize us, we think, to hold the character of Las Casas satisfactorily vindicated from the accusation. The generous tenderness with which Mr. Verplanck regards the reputation of a man of distinguished worth, and the satisfaction which he manifests in being persuaded of the perfect vindication of Las Casas from reproach, are honourable to his feelings. We cannot forbear the repetition of some of his sentiments on this occasion.

‘Whenever the historical inquirer can thus efface the stains which time or malice has left upon the fame of the wise and good, he effects many of the grandest objects of history. He strips away from vice the apology and consolation which it finds in the frailty of erring virtue. He excites the ingenuous mind to measure its ambition by a more perfect standard of moral and intellectual worth. He gives new strength to the purest and most exalted sentiments of our nature, by enabling us to embody, in some permanent form of active virtue, those magnificent but undefined ideas of possible excellence, which sometimes float before the mind in its better hours, and then vanish away for ever, before the breath of the world.’ pp. 17, 18.

The remainder of Mr. Verplanck’s performance is devoted to the display of characters in whom we are more peculiarly interested. We do not regret that so large a space is allotted to Las Casas, especially as his memorable exertions for the relief of the oppressed and injured natives of the Spanish settlements, may encourage like benevolent efforts in behalf of the unhappy remnants of the aboriginal tribes within the territories of the United States. Las Casas was styled, by authority, *Protector of the Indians*. The calamitous condition of the Indians of North America, threatened with extinction, or removal from their beloved abodes, should excite our sympathy. That we may regard them with more complacency, we should study their characters and claims, and our duties. A sincere disposition and persevering efforts to do them good could hardly fail of success, and their sensibility to kindness, should encourage its habitual exercise. “We said we were glad to meet you and hear your voice,” said Good Peter, in behalf of the Senecas and Cayugas, to Governor Clinton, “and to feel assured that you are able to save our sinking territory. We now put it all under your power. Put your hands over the whole, reserving to us such a dish as you

shall prescribe for us. This is perfectly agreeable to the usages of our ancestors, who loved peace, and loved their land—and why? Because they loved their women and children, and while they loved peace and their land they enjoyed happy days. Those that we have left behind us, and those that will return from the south, will also rejoice at the result of our conference. Our little ones can now look with pleasure for fish in the streams, and our warriors can hunt for wild beasts in the woods, and feel confident that they will not be driven from their country.”*

Such is the language of a humble remnant of the Iroquois. It has, in a degree, the plaintiveness of one of Virgil's *Eclogues*. “Our little ones can now look with pleasure for fish in the streams,” is an expression of tenderness and touching simplicity not surpassed by any sentiment expressed by *Tityrus* or *Melibœus*. These strong local and domestic attachments are features of hopeful indication; civilized man sees in them a correspondence with his own dispositions in some of his best characteristics, and may more readily extend those sympathies which should restrain from every act of cruelty or injustice.

In recurring to our own more immediate history, Mr. Verplanck commences with the settlement of New England, and thus characterizes the men who took the lead in that memorable enterprise.

‘The settlement of New England forms an epoch in the history of colonization. Never, until that time, had such high principles, and such noble minds, been engaged in the great work of extending the bounds of the civilized world. Most of the founders of new states have been driven abroad by necessity; while in others, the spirit of adventure was kindled sometimes by restless ambition, or political discontent; sometimes by enlightened views of commercial profit, but oftener by wild dreams of sudden wealth. But, in the fathers of New England, we behold a body of men, who, for the liberty of faith alone, resolutely and deliberately exchanged the delights of home and the comforts of civilized life, for toil and danger, for an ungenial climate and a rugged soil. They were neither desperate adventurers, nor ignorant fanatics; on the contrary, there is every evidence that they universally possessed a much higher degree of mental cultivation, than was common at that period among the English people. Indeed, the

* De Witt Clinton's Discourse, &c. 1811.

austerity of the moral habits of their immediate descendants, and the remarkable freedom of their language from the provincial dialects of England, afford ample evidence of the general character of the ancestors." pp. 18, 19.

In Mr. Verplanck's extension of the sketch, there are some shades more applicable, we apprehend, to a later class of puritans, than that to which our ancestors belonged.

The Plymouth planters and the early settlers of Massachusetts and Connecticut had no very close affinity with the Roundheads and Independents. We should rather rank them, as it is believed we justly may, with the best men of the times, so well delineated in a review of the Life of Colonel Hutchinson ;—"when civilization had produced all its effect but that of corruption, and when serious studies and dignified pursuits had not yet been abandoned to a paltry and effeminate derision ;"—times, in which we may recognize "the same characters of deep thought and steady enthusiasm, and the same principles of fidelity and self-command, which ennobled the latter days of the Roman Republic, and have made every thing else appear childish and frivolous in the comparison."*—That we may indulge no pride in our origin, our ancestors are denominated by a certain class of writers, "sour malcontents" or "fanatical religionists."† Such language we might expect to find nearer to that age of fermentation ; but it is now time to discard it, from regard to truth as well as decency. The complacency with which our fathers are contemplated, will not be diminished by scrutiny. "God sifted a whole nation," said Lieutenant Governor Stoughton, "that he might send choice grain over into this wilderness."‡

From strictures on defect of taste, Mr. Verplanck proceeds to notice the spirit of intolerance which then prevailed in the various sects and communities.

'The reason of the seventeenth century—and never surely was human reason more active or vigorous—had advanced no farther than to perceive and allow the conflict of opposite duties, that of the magistrate to punish, and of the martyr to suffer. The rest was left to the justice or mercy of heaven. On this

* Edinburgh Review, xiii. 4.

† British Critic, Review of Bristed's Resources of America, Nov. 1818.

‡ Election Sermon, 1668.

single point, the Doctors of Rome, of Geneva, and of Oxford, were of one opinion. The toleration of Cromwell's reign, imperfect as it was, and comprehending neither the Catholic, the Unitarian, the Quaker, nor the Jew, was but one of the arts of political management, by which he raised himself to power, and can scarcely be considered as indicating in him or in his party at large, any settled and clearly defined principle : while the qualified freedom of worship allowed to the Huguenots in France, was a measure of necessity extorted and defended by force." p. 21.

The narrow views on this subject predominating in the leading sect in this country at that period, are fully displayed in a note having reference to this part of the discourse. To the quotations from the Simple Cobler of Agawam and from the Magnalia, might be added a portion of the lines, which Governor Dudley made his *Vade Mecum*.

" Let men of God in courts and churches watch
O'er such as do a toleration hatch ;
Lest that ill egg bring forth a cockatrice,
To poison all with heresy and vice.
If men be left, and otherwise combine,
My epitaph's, *I dy'd no libertine.*"

'Now and then indeed,' says Mr. Verplanck, 'some purer spirits could pierce through this gloom and anticipate the rights of a succeeding age. Even in that day, Fenelon could inculcate upon his royal pupil, that power might make men hypocrites, but could not make them converts ; and Jeremy Taylor raised his voice "*for the liberty of prophesying, and eloquently testified against the unreasonableness of prescribing to other men's faith, and the iniquity of persecuting differing opinions.*" Toleration has now an undisputed sway, and religious freedom is considered as a sacred right.

" ——— This truth
The priest announces from his holy seat ;
And, crowned with garlands in the summer grove,
The poet fits it to his pensive lyre."

The distinguished merits of Roger Williams in producing this happy alteration of public opinion, have induced Mr. Verplanck to consider his life and character with peculiar attention.

‘The glory of having first set an example of a practical and extensive system of religious freedom, was reserved for America; and the first legislator who fully recognised the rights of conscience, was Roger Williams, a name less illustrious than it deserves to be; for although his eccentricities of conduct and opinion, may sometimes provoke a smile, he was a man of genius and of virtue, of admirable firmness, courage, and disinterestedness, and of unbounded benevolence.

‘He was a native of Wales, and emigrated to New England, in 1630. He was then a young man, of austere life and popular manners, full of reading, skilled in controversy, and gifted with a rapid, copious, and vehement eloquence. The writers of those days represent him as being full of turbulent and singular opinions, “and the whole country,” saith the quaint Cotton Mather, “was soon like to be set on fire by the rapid motion of a wind-mill in the head of this one man.” The heresy which appeared most grievous to his brethren, was his zeal for unqualified religious liberty. In the warmth of his charity, he contended for “freedom of conscience, even to Papists and Arminians, with security of civil peace to all,” a doctrine which filled the Massachusetts clergy with horror and alarm. “He violently urged,” says Cotton Mather, “that the civil magistrate might not punish breaches of the first table of the commandments, which utterly took away from the authority all capacity to prevent the land which they had purchased on purpose for a recess from such things, from becoming such a sink of abominations as would have been the reproach and ruin of Christianity in these parts of the world.”

‘In addition to these most “disturbant and offensive doctrines,” Mather charges him with preaching against the Royal charter of the colony, “on an insignificant pretence of wrong therein done unto the Indians.” To his fervent zeal for liberty of opinion, this singular man united an equal degree of tenacity to every article of his own narrow creed. He objected to the custom of returning thanks after meat, as, in some manner, involving a corruption of primitive and pure worship; he refused to join any of the churches in Boston, unless they would first make a public and solemn declaration of their repentance for having communed with the church of England; and when his doctrines of religious liberty were condemned by the clergy, he wrote to his own church at Salem, “that if they would not separate as well from the churches of New England as of Old, he would separate from them.”’ pp. 23, 24.

Argument and remonstrance had no effect. ‘Williams

was not a man who could be imposed upon by words,' says Mr. Verplanck, 'or intimidated by threats; and he accordingly persevered in inculcating his doctrines publicly and vehemently.' This produced an order of court for sending him to England; but he escaped before the warrant could be executed, repaired to the Narragansett country, and became the founder of a new colony.

'After some wanderings, he pitched his tent at a place, to which he gave the name of Providence, and there became the founder and legislator of the colony of Rhode Island. There he continued to rule, sometimes as the governor, and always as the guide and father of the settlement, for forty-eight years, employing himself in acts of kindness to his former enemies, affording relief to the distressed, and offering an asylum to the persecuted. The government of his colony was formed on his favourite principle, that in matters of faith and worship, every citizen should walk according to the light of his own conscience, without restraint or interference from the civil magistrate. During a visit which Williams made to England, in 1643, for the purpose of procuring a colonial charter, he published a formal and laboured vindication of this doctrine, under the title of "*The Bloody Tenent, or a Dialogue between Truth and Peace.*" In this work, which was written with his usual boldness and decision, he anticipated most of the arguments, which, fifty years after, attracted so much attention, when they were brought forward by Locke. His own conduct in power, was in perfect accordance with his speculative opinions; and when, in his old age, the order of his little community was disturbed by an irruption of Quaker preachers, he combated them only in pamphlets and public disputations, and contented himself with overwhelming their doctrines with a torrent of learning, invective, syllogisms and puns.

'It should also be remembered, to the honour of Roger Williams, that no one of the early colonists, without excepting William Penn himself, equalled him in justice and benevolence towards the Indians.' pp. 25, 26.

We are not prepared to defend the proceedings against Roger Williams, and especially the ultimate sentence; but many considerations in extenuation may be offered. The settlement was in its infancy. Some of the opinions which he pertinaciously inculcated, were dangerous to the establishment; and his conduct, in several particulars, may be justly viewed as seditious. In a more advanced state of the colony, his peculiar sentiments might have been inculcated, without

hazard, and would, probably, have been less seriously regarded. The new settlement had enemies of powerful influence, and its leaders were compelled to observe the most vigilant course in every transaction. Williams was continually gaining adherents by his perseverance and zeal, and some of his tenets were so extravagant, that their adoption would have convulsed and degraded the country. The leading characters, both in church and state, solicitous for the preservation of the system of religious and civil polity which they had sacrificed and suffered so much to erect, were desirous of recommending it to others by a discreet deportment, which might invite sober and considerate men to unite with them, and repel the malignant suggestions of their enemies. The same principle operated in the next great ecclesiastical dispute,—the Antinomian contest,—in which they had to contend with the talents and influence of another eccentric man, Sir Henry Vane. In this struggle also, they prevailed, and Governor Winthrop had afterwards the satisfaction of recording in his Journal, his testimony to the sober and considerate character of the people, that they “were of that understanding and moderation, as they would easily be guided, in their way, by any rule from scripture or sound reason.”

Mr. Verplanck in his first note, after recurring to Dr. Robertson's mistake in regard to Las Casas, remarks on his account of Roger Williams' conduct, in regard to the cutting out of the cross from the colours, for which Endicott was reprehended, and left out of the magistracy. He denies that Williams was banished, *on account of this*, and contends, that ‘this objection to the flag was rather an inference, which Endicott drew from his pastor's discourses, than any formal discussion on the subject.’ Dr. Robertson's narrative he considers as without authority, and discoloured for the purpose of embellishment and impression. It is true, that the affair of the mutilated colours was not an express ground of the sentence, though, from the disturbance which it occasioned, it probably had an influence in the decision; but there is direct historical evidence in support of the other disputed assertion, that Endicott was prompted to this indiscretion by the inculcations of Williams. “He inspired some persons of great interest in that place,” says Mr. Hubbard, “that the cross in the King's colours ought to be taken away, as a relique of Antichristian superstition.” Dr. Robertson indeed, could

not have seen this passage, for Hubbard's history remained in manuscript, until lately published by the Massachusetts Historical Society ; but it was consulted by Governor Hutchinson, who varying the language, thus gives his impression of the fact. " What gave just occasions to the civil power to interpose, was his influencing Mr. Endicott, one of the magistrates and a member of his church, to cut the cross out of the king's colours as being a relique of antichristian superstition." Dr. Robertson doubtless considered Hutchinson as good authority, and he seems to have had the same opinion of Herrera. In regard to Hutchinson, he is so laboriously accurate, that no writer can be justly blamed for copying his historical statements ; and the remarks upon Dr. Robertson seem to be, in a degree, wanting in that liberality, which Mr. Verplanck so cordially extends to other eminent men. What that able historian has left us respecting the North American settlements, is a valuable fragment, and the more deserving of respect, as it supports those principles of civil and religious freedom which Mr. Verplanck so deservedly cherishes and commends.

There is something so original and exalted in the character of Roger Williams, that we cheerfully acquiesce in the distinguished consideration with which he is regarded ; but we could have wished that some notice had been taken in the Discourse of other deserving men, engaged in the first settlement of New England, whom we are unwilling to consider as his inferiors.

The founder of Maryland is next introduced.

' At the very time that the puritan Roger Williams was thus inculcating this humane and wise doctrine in the eastern colonies, a Roman Catholic nobleman, George Calvert, Lord Baltimore, was engaged in obtaining a charter and enacting a code of laws for Maryland, on the same liberal principles.

' Lord Baltimore had neither the talents nor the eccentricities of Roger Williams, but he was a man of strong sense and great worth. He had passed with reputation through several offices of high political trust and importance, under James I., but, in 1624, he resigned all his employments on becoming a convert to the Roman Catholic faith. He then projected a colony at Newfoundland, but after visiting his settlement twice, bestowing great expense and labour upon it, and once in person rescuing it from a French invasion, despairing of success, he abandoned his pro-

prietary rights there, and procured a patent for Maryland. After he had visited and explored the country, he died, while he was engaged in making the necessary preparatory arrangements for his undertaking, and before the charter had passed the forms of office; so that there is scarce any historical record of his share in the colonial administration of Maryland. But the little that tradition has preserved respecting him, speaks volumes in his praise. We know that he displayed the most perfect good faith in all his transactions with the natives, and that it was to him that Maryland was indebted for such a liberal code of religious equality, that the province soon became the refuge, not only of the Catholics who fled from Great Britain, but of the Puritans who were driven from Virginia, and of the Quakers exiled from New England.' pp. 27, 28.

The character and conduct of William Penn are ably delineated. We have only room to copy a parallel between this illustrious founder of Pennsylvania and Roger Williams, some views of Penn's principles and maxims of government, and an anecdote in relation to Locke.

‘The resemblance of character between Penn and Roger Williams is striking. Penn, like Williams, was enthusiastic without being bigoted; he had the same benevolence, the same scorn of intellectual slavery, the same love of controversy, and, above all, the same habitual inflexibility of purpose and opinion. But he had mixed more widely in the world, had more experience, and more knowledge of character, a more bustling activity of disposition, greater skill in the conduct of affairs, and perhaps, a little more of worldly ambition, as well as much more of worldly wisdom. He appeared, too, on a more magnificent theatre of action, and has left the impress of his own peculiar character very deeply stamped upon the opinions and institutions of England and of America.’ p. 29.

‘Never was there undertaken a more sublime political enterprise than that of the founder of Pennsylvania. Never was there a legislation so boldly marked with that unity of intention which is the most peculiar and majestic feature of all original conception. His system of virtuous politics was reared upon benevolence, justice, and liberty. With these objects he began, and with these he ended. In an age when, with few exceptions, the sound principles of civil liberty were as little understood by those who clamoured for freedom, as by those who defended the doctrines of arbitrary power, William Penn began his system of virtuous politics, by proclaiming to his people, in words of noble dignity and simplicity, “that the great end of government was

to support power in reverence with the people, and to secure the people from the abuse of power, that they may be free by their just obedience, and the magistrates honourable for their just administration—for Liberty without obedience is confusion, and obedience without liberty is slavery.”

‘With such views, thus liberal and temperate, his first care was to divest himself of the almost arbitrary power with which he had been intrusted, and to establish a form of government on the broadest plan of republican representation. But at the same time, well-judging “that governments rather depend upon men, than men upon governments,” he rested his sole reliance upon public morals and education for the preservation of public liberty. “For,” saith he, “that which makes a good government must keep it, namely, men of wisdom and virtue, qualities which, because they descend not with natural inheritance, must be carefully propagated by a virtuous education of youth.” pp. 33, 34.

‘The great name of John Locke, is associated with that of William Penn, by a double tie; by his celebrated constitution for the Carolinas, which enrolls him among the earliest legislators of America, and by one of those anecdotes of private friendship and magnanimity, upon which the mind gladly reposes, after wandering among the cold and dreary generalities of history.

‘During the short period of Penn’s influence at the court of James II., he obtained from the king the promise of a pardon for Locke, who had fled to Holland, from the persecution of the dominant party. Locke, though grateful to Penn, for this unsolicited kindness, replied with a firmness worthy of the man who was destined to become the most formidable adversary of tyranny in all its shapes, “that he could not accept a pardon, when he had not been guilty of any crime.” Three years after this occurrence, the Stuarts were driven from the throne of England; Locke then returned in triumph. At the same time, the champions of English liberty, to serve some party object, proclaimed Penn a traitor without the slightest ground; and all his rights as an Englishman, and his chartered privileges, were shamelessly violated by the very statesmen who had drafted the Act of Toleration and the Bill of Rights. In this season of distress and desertion, Penn was unexpectedly gratified by the grateful remembrance of Locke, who now, in his turn, interceded to procure a pardon from the new sovereign. In the pride of slandered innocence, Penn answered, as Locke had formerly done, “that he had never been guilty of any crime, and could not, therefore, rest satisfied with a mode of liberation which would ever appear as a standing monument of his guilt.” pp. 35, 36.

‘Penn himself might have thought the appellation no compli-

ment, yet he certainly was a gentleman, in all his deportment and feelings. "However differing," said he, with much truth, "I am from other men, *circa sacra*, that is, relative to religious matters, and to that world which, respecting men, may be said to begin where this ends, I know no religion which destroys courtesy, civility, and kindness. These, rightly understood, are great indications of true men, if not of good Christians." p. 100.

Mr. Verplanck next proceeds to consider the character and exploits of the founder of Georgia.

'The character and exploits of the founder of Georgia, form a dazzling contrast to the calm virtues of this great man. The life of General Oglethorpe would require but little embellishment to make it a tale of romance. It was full of variety, adventure, and achievement. His ruling passions were the love of glory, of his country, and of mankind, and these were so blended together in his mind that they formed but one principle of action. He was a hero, a statesman, an orator, the patron of letters, the chosen friend of men of genius, and the theme of praise for great poets.' p. 37.

The settlement of Georgia commenced in 1732, and it is honourable to the founder and his associates, that they departed from bad precedents, and that under his auspices the infant colony set the example of a legal prohibition of the slave trade.

'General Oglethorpe administered the affairs of the colony for about eleven years. He afterwards passed, "without fear and without reproach," through many alternations of fortune, both in public and private life, constantly emulating Howard in the zeal and extent of his charity, and sustaining a character as a soldier and a gentleman, such as Sir Philip Sidney or Lord Falkland might have envied. His habitual temperance and activity preserved his health and faculties to extreme old age. He died in 1785, affording the first example, in modern times, of the founder of a colony who has lived to see that colony recognised by the world as a sovereign and independent state. Col. Daniel Boone, the adventurous founder of the state of Kentucky, is, perhaps, the only other instance of this remarkable distinction.' pp. 40, 41.

It is pleasant to follow this active and enterprising man, into the mild and cheerful evening of a long protracted life.

'The latest distinct traces which are to be found of General

Oglethorpe, are in the amusing volumes of Boswell, who has incidentally preserved many fragments of his cheerful and instructive conversation ; and describes him as living in London, during the latter years of his life, in a style of elegant hospitality, associating familiarly with Johnson, Goldsmith, and Reynolds ; an evening worthy of so long and so bright a day.' pp. 41, 42.

In reference to the early history of his native State, Mr. Verplanck makes honourable mention of its primitive European settlers.

' We have no cause to blush for any part of our original descent, and least of all for our Dutch ancestry. The colony of New Amsterdam was founded by Holland at a time when that nation had just sprung into political existence, after a long, bloody, and most glorious struggle against civil and religious tyranny, during which all the energies of patriotism, courage, and talents, had been suddenly and splendidly developed.' pp. 59, 60.

The glorious struggles, the enterprise, the energy and triumphs of the Dutch republic are sketched in bold relief, and many illustrious names distinguished in letters, philosophy and the arts, are gratefully exhibited. The object of this representation is thus expressed.

' These remarks ought to have been wholly unnecessary in this place ; but I know not whence it is, that we in this country have imbibed much of the English habit of arrogance and injustice towards the Dutch character.

' English writers have long been accustomed to describe the peculiar manners and customs of Holland with a broad and clumsy exaggeration. This is a little injudicious in them, because most of their wit, if wit it may be called, recoils back upon their own country, and strikingly resembles the flippant ridicule which their own more lively neighbours have lavished upon the hard drinking, the oaths, the gross amusements, the dingy coffee-houses, the boxing matches, the beer, and the coal-smoke of the proud and melancholy Islanders. Their old maritime contests and commercial rivalry may serve to excuse this misrepresentation in Englishmen, but for us there is no apology.' p. 64.

The playful excursions of fancy at home, which we can conceive in some degree embarrassed the speaker, if he were disposed to dwell with some particularity on the early history of New York, are noticed with peculiar delicacy and propriety.

‘It is more “in sorrow than in anger” that I feel myself compelled to add to these gross instances of national injustice a recent work of a writer of our own, who is justly considered one of the brightest ornaments of American literature. I allude to the burlesque history of New York, in which it is painful to see a mind, as admirable for its exquisite perception of the beautiful, as it is for its quick sense of the ridiculous, wasting the riches of its fancy on an ungrateful theme, and its exuberant humour in a coarse caricature.

‘This writer has not yet fulfilled all the promise he has given to his country. It is his duty, because it is in his power, to brush away the pretenders who may at any time infest her society, her science, or her politics : or if he aspires, as I trust that he does, to strains of a higher mood, the deeds of his countrymen and the undescribed beauties of his native land afford him many a rich subject, and he may deck the altar of his country’s glory with the garlands of his taste and fancy.

‘How dangerous a gift is the power of ridicule ! it is most potent to unmask the pretender and to brand the hypocrite ; yet how often has it dissipated those gay illusions which beguile the rough path of life—how often has it chilled the glow of genius and invention—how often, at its dread presence, have the honest boasts of patriotism, the warm expression of piety, the generous purpose of beneficence faltered on the lips and died away in the heart.’ pp. 65, 66.

We are inclined to believe that a complete account of New Netherlands and of the proceedings of the Dutch occupants while they possessed the government, would exhibit their character to advantage. We should be a little concerned, in point of right and fair dealing, for some of the New England claims and pretensions, in their controversies with those less powerful neighbours. This period of the history of New York may perhaps be found of sufficient interest and extent to be the entire topic of some future anniversary discourse. Mr. Verplanck has the following paragraph on the subject.

‘This colony was very early separated from its mother country, and grew up into wealth and importance under the influence of English laws and education. During the forty years which it remained under the Dutch government it was too insignificant to attract much of the attention or of the talents of Holland, then engaged in struggling for existence, against the ambition of France and the jealousy of England. But the last Dutch governor, Pe-

trus Stuyvesant, who was the governor-general of the Dutch American possessions, was no common man. He had served with reputation in the wars of the United Provinces, and in the history of his administration in this country, he appears as a resolute and intrepid veteran, and a vigilant, sagacious politician. pp. 66, 67.

An asylum for the French Huguenots was sought for in America, long before the persecuted Puritans had contemplated their enterprise. Two expeditions for this purpose, supported by the powerful aid and influence of the illustrious Admiral Coligni, had entirely failed of success. One of them was sent to Brazil under the Chevalier de Villegagnon in 1555, and commenced under flattering auspices. The ministers in Geneva, among whom was Calvin, were consulted on the occasion, and several clergymen and gentlemen of some distinction united themselves with Villegagnon. Acrimonious disputes arose between Villagagnon and his Genevan associates. They were cruelly treated and sent to Europe in a miserable vessel, in which they endured extreme sufferings; and the whole design, in less than three years, was entirely frustrated.*—The next attempt was in 1562, when John Ribaud was despatched by Coligni with two ships, with Huguenot passengers, for settling a colony in Florida. He arrived in safety, built a fort near Port Royal river, and left there a colony, intending to return with reinforcements. The settlers whom he left behind mutinied, killed their captain, and being reduced to extremity, built a vessel, in which they embarked, and abandoned the country. When we compare these expeditions with the far more unpromising enterprise of the Plymouth Pilgrims in the succeeding century, we cannot but be struck with the different results. A patient fortitude, with perfect unanimity and mutual good will, enabled that little band to surmount the perils and distresses

* Voyage fait en la Terre Du Bresil, par *Jean De Lery*. Mezeray, as quoted by Rev. Dr. Holmes, [Annals, i 97.] considers Villegagnon's voyage to be to Florida, which appears to be a mistake.

Jean De Lery was one of the ministers who joined the Huguenot colony, under Villegagnon. His History of the voyage to Brazil was first published, at Rochelle, in 1578, and was dedicated to Count Coligni, son of the admiral. It is a work of undoubted authenticity, and, besides the affecting narrative of sufferings by the author and his companions, contains interesting sketches of the natural history of Brazil, and of the manners, customs and language of its inhabitants.

incident to their undertaking, and gave a prosperity and permanency to the settlement which equipments of far superior strength had failed of securing to the French adventurers. The country however was destined to receive a valuable accession from many of the persecuted Huguenots, when driven from France in the reign of Louis XIV. Mr. Verplanck notices and welcomes their arrival and bestows just eulogium on their characters.

From founders and primitive settlers, partakers in the toils and dangers incident to new plantations in the American wilderness, Mr. Verplanck passes to a grateful recollection of some distinguished benefactors; men who contemplated a rising people, with generous delight, and contributed liberally to their advancement. First on the list is Bishop Berkeley, whose genius and talents, and high moral endowments, rendered him the delight of his friends, on both sides the Atlantic; and Mr. Verplanck dwells upon the features of his bright character with peculiar complacency. After an enumeration of some of his principal writings, his American expedition is related. It was for the purpose of founding a university at Bermuda, 'on so liberal a scale as to afford the amplest means of diffusing scientific and religious instruction over the whole of the British possessions in America.' In preparation for his projected establishment, Berkeley resided at Rhode-Island. The benevolent design was defeated by a diversion of the funds at home, to pay the marriage portion of the Princess Royal. Berkeley returned in 1731, embarking at Boston. We have the following view of his employments in this country.

'The two years and a half of Berkeley's residence, in Rhode-Island, had not been idly spent. It was there that he composed his *Minute Philosopher*, a work written on the model of the *Philosophical Dialogues* of his favourite Plato, and, like them, to be admired for the graces which a rich imagination has carelessly and profusely scattered over its pages, as well as for novelty of thought and ingenuity of argument. The rural descriptions which frequently occur in it, are, it is said, exquisite pictures of some of those delightful landscapes which presented themselves to his eye at the time he was writing.

'His residence in this country gave a general stimulus to literary and scientific exertion. He became personally acquainted with all who had any literary taste or acquirement, especially

among the clergy of different denominations, with several of whom he formed a close intimacy, and continued to encourage and patronise them by every means in his power during his whole life. He minutely examined into the state of the public institutions, in the northern and middle colonies, and after his return to England, rendered them several important services by his pen and his influence. Having observed the serious inconveniences, under which American students laboured, from the want of books, and the defects of early classical education, shortly after his return he sent out to Yale college a large and choice collection of the best works in different branches of learning, which still forms the most valuable part of the public library of that respectable and useful institution. He accompanied this present with a deed of gift of his property in Rhode-Island, directing it to be appropriated to the support of three scholarships, to be bestowed upon the best classical scholars of each year. This soon produced a happy effect, and the *Dean's Bounty*, as it is now called, has materially contributed to keep up, and gradually to raise, the standard of scholarship in a college which has, for many years, educated a large portion of the professional men of this country.

Dr. Berkeley was also a liberal benefactor to the library of Harvard College; and the college of this city, on its first establishment some years after, was essentially indebted to him for assistance and support.' pp. 50—52.

The rest of his history, says Mr. Verplanck, belongs more to Ireland than to America. The account of this eminent man closes with the following well written paragraph.

‘Berkeley’s was one of those rare minds which, by the alchemy of true genius, can transmute and ennoble all that they touch. In his *Queries* proposed for the good of Ireland, he incidentally laid open many new and interesting views in the then uncultivated science of political economy, and all his writings on ephemeral subjects are marked with that sure indication of an elevated mind, the habit of referring objects of local or transitory interest to those broad grounds of general reason and conscience, without the frequent contemplation of which, says he, a man may indeed be a thriving earthworm, but he will prove but a sorry patriot. Whatever may be the result of his arguments upon any point, it is impossible to follow him through a chain of reasoning without being instructed and improved. In this respect, as in some others, he resembled Warburton. In every investigation, to which these acute, intrepid, and excursive reasoners applied their powerful minds, they continually struck out brilliant thoughts and frequent flashes of light, even where they failed in

the ultimate object of their labours. But Berkeley was very superior to the dogmatic "Lord of paradoxal land," in the perfect candour and good faith with which he maintains his opinions, and still more in that beautiful moral colouring which he always gives to his learning and his argument, and in the consequent moral effect on the mind of his reader. For it was the unceasing aim of all his philosophy "gently to unbind the ligaments which chain the soul to the earth, and to assist her flight upwards towards the Sovereign Good." pp. 53, 54.

In one of the notes is the following passage, relative to a painter of some eminence, who accompanied Dean Berkeley to this country.

'As there now seems to be an increasing taste for the productions of the fine arts among us, it may be a fact worthy noticing, as it is but little known, that the first regularly instructed painter in North America was Smibert, who had been Berkeley's fellow traveller in Italy, and was brought out by him to act as instructor in drawing and architecture in the intended institution. Smibert was not an artist of the first rank, for the arts were then at a very low ebb in England; but the best portraits which we have of the eminent magistrates and divines of New England and New York, who lived between 1725 and 1751, are from his pencil.' p. 108.

Smibert was of sufficient eminence to attract the notice of Horace Walpole, from whose "Anecdotes of Painting in England," Mr. Verplanck gives an extract. "He settled at Boston, where he succeeded to his wish, and married a woman with considerable fortune, whom he left a widow, with two children, in 1751." Mr. Verplanck gives us the following notice respecting one of his pictures.

'There is at Yale College a large picture, and, from its subject, an interesting one, though not one of Smibert's best, representing Berkeley and some of his family, together with the artist himself, on their first landing in America. I presume that it is the first picture of more than a single figure ever painted in the United States.*' p. 110.

* This picture we remember to have seen in the apartments of the late Major Johnson, in Boston, of whom it was purchased in 1808, by the late Isaac Lothrop Esq. and presented by him to Yale College.—It is understood to represent Dean Berkeley and Lady, and their fellow passengers. These were, besides Smibert, a young lady, Miss Hancock, and two gentlemen of fortune, Messrs. James and Dalton.—*Berkeley's Life prefixed to his Works. Quarto edition.* We have been informed that this picture was intended to give a view of the group in the cabin, on their voyage to America.

Mr. Verplanck entertains such partiality for Berkeley, and is so smitten with his pure and lofty sentiments, fine fancy and elegant expression, that he touches with much tenderness on some of his strange opinions which are now generally discarded, and have been thought to be most completely refuted. He complains of the ridicule which Dr. Reid, "and the metaphysicians of his school," have applied to Berkeley's theory, denying the existence of a material world. If Dr. Reid may have been too free in the use of this weapon, the remark cannot, it is thought, be applicable to Dugald Stewart, who uniformly, when obliged to controvert the positions and reasonings of Berkeley, has conducted the discussion in a respectful and unexceptionable manner. These able writers have most satisfactorily dissolved the spell of Berkeley's creation by which many minds had been entangled or confounded, and while they have settled those fundamental laws of belief, which assure us by the best possible evidence of the reality of objects of perception, place the doctrine of mind on as firm a basis as Berkeley could have desired. Mr. Verplanck quotes the remark of Hume, relative to Berkeley's metaphysical speculations. It was well calculated to excite alarm, among those who were most seriously concerned for the prevalence of truth; and though the sincerity of Berkeley's faith, and the purity of his views cannot be questioned, we must think there was much ground for the remark of his venerable friend, Bishop Hoadly, that he corrupted the native simplicity of religion, by blending it with the subtilty and obscurity of metaphysics. Mr. Verplanck suggests that Berkeley's theory of the non-existence of matter does not seem to differ in its foundation from the old Socratic and Platonic philosophy. Dugald Stewart, remarking on the theory of Malebranche, and its approach to some speculations of the latter Platonists, observes, that it has a much closer coincidence with the Systems of those Hindoo philosophers, who, according to Sir William Jones, "believed the whole creation was rather an *energy* than a *work*, by which the infinite Mind, who is present at all times, and in all places, exhibits to his creatures a set of perceptions, like a wonderful picture, or a piece of music always varied, yet always uniform." Malebranche, he adds, in some of his reasonings on this subject, has struck into the same train of thought, which was afterwards pursued by Berkeley, "an author to whom he bore a very strong resemblance in some of the most characteristical features of his genius."

From these coincident views, we should be led to suppose that these paradoxical notions are not the mere results of an occasional misdirection of the reasoning faculty, but that there is more or less a bias in the human mind to cherish them. There seems an elevation and grandeur in the conception, and as an exercise of the imagination it may be innocently indulged: but Mr. Stewart has a profound and consoling remark, which may satisfy us that we shall lose nothing even in regard to richness and variety of mental prospect, by adhering to mere sober bounds, and by pursuing the method of Induction in regard to intellectual as well as physical phenomena. "In reflecting on the repeated reproduction of these and other ancient paradoxes, by modern authors, whom it would be highly unjust to accuse of plagiarism;—still more in reflecting on the affinity of some of our most refined theories to the popular belief in a remote quarter of the globe, one is almost tempted to suppose, that human invention is limited, like a barrel-organ, to a specific number of tunes. But is it not a fairer inference, that the province of pure imagination, unbounded as it may at first appear, is narrow, when compared with the regions opened by truth and nature to our powers of observation and reasoning? Prior to the time of Bacon, the physical systems of the learned performed their periodical revolutions in orbits as small as the metaphysical hypothesis of their successors; and yet, who would now set any bounds to our curiosity in the study of the material universe? Is it reasonable to think, that the phenomena of the intellectual world are less various or less marked with the signatures of Divine wisdom?"*

In reference to Berkeley's attack on the Mathematicians, in his *Analyst*, Mr. Verplanck has the following remark.

'His mathematical speculations are also unique in their way. His objections to the doctrine of fluxions are considered, by mathematicians, as having been fully refuted, and, doubtless, this is the fact in a mathematical view of the controversy; but the metaphysical difficulties which he has raised have never been satisfactorily answered, and perhaps cannot be, until we obtain some deeper insight into the principles of knowledge than any that the present systems of intellectual philosophy afford. Be that as it may, certainly there is scarcely any similar instance of ingenious mathematical speculations being applied to important moral ends.' p. 105.

* Prof. of Met. Eth. and Pol. Philosophy, Diss. i. 193.

The dispute had reference to a mathematical question, and the principles of fluxions having been fully displayed and defended, as they were by several able writers, particularly by Robins and Maclaurin, it is difficult to see how there could remain any metaphysical difficulties requiring an answer. Every art and science has its peculiar rules, maxims and language. The doctrine of fluxions, or the differential calculus, has been tried by its peers, as it ought to have been, and acquitted of the charges which Berkeley had exhibited. He agreed in the truth of its results, but inquires, "whether there may not be a way of arriving at truth, although the principles are not scientific, nor the reasoning just? And whether such a way ought to be called a knack or a science?" Now, when the principles of this calculus have been synthetically demonstrated, after the rigid manner of the ancient mathematicians, as they have been, in the opinion of all competent judges,* we cannot see the pertinence of the remark, that there still remains metaphysical difficulties, which have never been, and perhaps cannot be satisfactorily answered. If it be so, it is metaphysics that are at fault; and it is for the metaphysician, or those concerned for his credit, to trace the error to its source, if there be a curiosity to detect it. It was long supposed that the planets moved in circular orbits, because the circle was considered as the most perfect figure; their motions, also, it was contended, were equable; such a motion being thought most suitable to those magnificent bodies. Even the sagacious Kepler was strongly impressed with these prepossessions. Both conceptions were found to be untrue. The planetary orbits are elliptical, and their motions are not equable, but varying in velocity according to their distance from the sun. This being indisputably proved, few would think it worth while to trouble themselves with an examination of the old course of reasoning. In truth, it must, we think be admitted, that the *Analyst* was a most unlucky application of Berkeley's powerful mind; and we cannot consider it, with Mr. Verplanck, a most ingenious mathematical speculation, applied to moral ends. It was rather a hasty and mistaken application of metaphysics to a mathematical question.

His *Siris* we believe to have all the merit which Mr. Verplanck has ascribed to it. There may not be a demand for

* Montucla, iii. 117. Bossut, Hist. Math. (Trans.) 418.

its republication, but if Mr. Verplanck can find opportunity to give a complete analysis of this performance, with copious extracts, in some one of our periodical publications, it is believed he will gratify the curiosity of many, who now know it only by name.

In contemplating the men of ability and influence, who have extended their generous regards to this country, and whom we should gratefully recollect, Mr. Verplanck must have found it somewhat difficult to make a selection. He mentions Thomas Hollis, a munificent benefactor to Harvard College ;* Professor Luzac,—the learned and intelligent editor of the *Leyden Gazette*, the friend and correspondent of Franklin, Adams, and Jefferson,—Rector of the University of Leyden, a writer of eminence, a man of great purity and worth, and who cherished a warm and lively interest in the affairs of the United States, and recorded in classical Latin, in one of his admired publications, his views of its energies and institutions.—Lastly, a just and affectionate tribute of gratitude is paid to the memory of Louis XVI., the early and efficient supporter of American Independence.—After commemorating in terms of emphatic eulogy, the reiterated benefactions of Hollis to Harvard College, Mr. Verplanck has the following remark.

‘Judicious beneficence has often the power of extending itself far into futurity. The liberality of Hollis has, since his death, called forth repeated similar instances of individual bounty ; to which Harvard College is chiefly indebted for her numerous professorships and her splendid library.

‘It must be added, that this spirit of private munificence towards the learned institutions of America, has been hitherto, for the most part, confined to the inhabitants of Boston and its neighbourhood. I speak this to their honour and to our shame.’ p. 58.

If private bounty has not been so liberally extended to learned institutions in New York as to merit public acknowledgment, it is gratifying to know, that very ample appropriations, for such interesting purposes, have been made by the state. In the second volume of the *Collections of the Society* which Mr. Verplanck addressed, we find the following spe-

* The Hollis Professorships of Divinity, and of Mathematics and Natural Philosophy, were named in honour of the elder Thomas Hollis, the founder, and who was uncle of Thomas Hollis, the younger, whom Mr. Verplanck has more particularly noticed.

cification of grants to literary institutions by the Assembly of the state of New York, in the year 1814.

To the Historical Society	12,000
Union College, Schenectady	200,000
Columbia College	60,000
Hamilton College	40,000
College of Physicians and Surgeons, New York	30,000
Similar College in the Western District by right of subscription in the Bank of Utica	10,000

\$352,000

Having declared that, "there is no reason why American republicans should revoke their praises of Louis XVI," Mr. Verplanck applauds the conduct of the venerable John Dickinson, who in his letters of Fabius, in 1797, while he defended the principles of the French Revolution, "rebuked the injustice of some of his own party friends towards the unhappy Louis." An eloquent extract is given, in the note containing the remark, which we are obliged to omit.—The late Mr. Barlow is pointedly censured for a very opposite mode of proceeding. His *Vision of Columbus*, published at the close of the war of the revolution, was dedicated to Louis XVI, with strong expressions of grateful admiration, and in the poem there are corresponding expressions of applause. This work was expanded into the *Columbiad* and published under that title in 1808. Mr. Verplanck remarks the difference between the two editions.

‘In the *Columbiad* all this has been suppressed, and in place of it appear some frigid lines, in which Louis is represented as cheated into the support of our Independence, and aping the language of virtue—"By honest guile the royal ear they bend," &c.—"He speaks the borrowed language of the brave," &c.

‘This is indeed forgetting the independence of literary talent, and making history what old Chaucer calls it, "in every dele—a rock of ice and not of steel."’ p. 117.

In reference to the names that Mr. Verplanck has celebrated, he offers the following considerations, which may be perused with advantage, by the writers of the illiberal article in the *British Critic*, to whom we have before adverted, who represent the Americans as unwilling to trace their relationship with the people from which they sprang, and as having "neither history, nor romance, nor poetry, nor

legends, on which to exercise their genius and kindle their imagination."

'It would be most easy to prolong this enumeration of those virtuous and wise men of Great Britain and Ireland, who have, on different accounts, merited the gratitude of the American people.

'Indeed such is the sympathy between that nation and our own, resulting from the unity of our language and literature, and the similarity of our laws, our tastes, and domestic manners, that scarce any well directed effort to enlarge the knowledge or to promote the good of mankind, can be made, in either country, without its effects being instantaneously felt in the other.

'Nor have we, at present, any thing to dread from this reciprocal influence. The time has now gone by when a prudent policy might well look with suspicion upon every thing which tended to impair the individuality of our national character. It was wise to guard the infancy of the nation from foreign corruptions, even at the expense of foreign arts and learning. But we have now risen into the manhood of our existence; and whether we look to the past or to the future, every thing conspires to animate us with the proud consciousness of our Independence. We may now gather, without fear, the fruits of British industry and genius. Theirs is a literature, rich and pure beyond example; theirs is the ripened wisdom of centuries, treasured up in the works of Jurists, Divines, Philosophers, and Patriots. If we are but true to ourselves, that wisdom and that literature are our own, unmixed with any of that base matter, with which power, prejudice, and corruption have too often alloyed the pure gold.' pp. 58, 59.

To the same purpose is our concluding extract.

'As I have advanced, I find my subject widening upon me on every side. It is true, that few European names are to be found to which we owe so large a debt of public gratitude, as we do to those characters of surpassing excellence, which I have already attempted to portray.

'But, in later years, there is scarce a single individual who has obtained a place in history, by his virtues as well as by his talents, who has not, at some period of his life, been ambitious of deserving the esteem of the American people. In this point of view, our history is rich indeed. It has not, like the history of the old world, the charm of classical or romantic associations, and it bends itself with difficulty, and without grace, to the purposes of poetry and fiction. But in ethical instruction, in moral dignity, it has no equal.

‘The study of the history of most other nations, fills the mind with sentiments not unlike those which the American traveller feels on entering the venerable and lofty cathedral of some proud old city of Europe. Its solemn grandeur, its vastness, its obscurity strike awe to his heart. From the richly painted windows, filled with sacred emblems and strange antique forms, a dim, religious light falls around. A thousand recollections of romance, and poetry, and legendary story come crowding in upon him. He is surrounded by the tombs of the mighty dead, rich with the labours of ancient art, and emblazoned with the pomp of heraldry.

‘What names does he read upon them? Those of princes and nobles who are now remembered only for their vices, and of sovereigns, at whose death no tears were shed, and whose memories lived not an hour in the affections of their people. There, too, he sees other names, long familiar to him for their guilty or ambiguous fame. There rest the blood-stained soldier of fortune—the orator, who was ever the ready apologist of tyranny—great scholars who were the pensioned flatterers of power—and poets, who profaned their heaven-given talent to pamper the vices of a corrupted court.

‘Our own history, on the contrary, like that poetical temple of Fame, which was reared by the imagination of Chaucer, and decorated by the taste of Pope, is almost exclusively dedicated to the memory of the truly great. Or rather, like the Pantheon of Rome, it stands in calm and severe beauty amid the ruins of ancient magnificence and “the toys of modern state.” Within, no idle ornament encumbers its bold simplicity. The pure light of heaven enters from above and sheds an equal and serene radiance around. As the eye wanders about its extent, it beholds the unadorned monuments of brave and good men who have greatly bled or toiled for their country, or it rests on votive tablets inscribed with the names of the best benefactors of mankind.’ pp. 78—80.

We cannot take leave of Mr. Verplanck, without acknowledgments for the refined entertainment, which his performance has afforded. It is a collection of interesting facts, enlivened by a chaste imagination, and exhibits a generous glow of heart, a free but candid judgment of men, and an enlightened love of country. The author regards, with laudable complacency, the sympathies of great and good men of whatever nation, in the advancement and fame of our free and united communities. These sympathies, his Anniversary Discourse will, we are assured, have a tendency to heighten and extend.